THE Confessioun of fa-

ITH PROFESSIT, AND BELEVIT, BE the Protestantes vvithin the Realme of Scotland. Publischedbe thaim in Parliament. And be the Estatis thairof. Ratifeit and appreuit, as hailsū, & sound Doctryne groundit vpon the infallible treuth of GODDIS vvorde

Math. 24.

☞ And this glaid tydingis of the kingdome, salbe preached throuch the heale warld for ane wytnes vnto all nationis: And than sall the end cum.

☞ (.·.) ☜

The Grenville Library

the Estatis of Scot

lande, with the Inhabitantis of the same, profes sing CHIST IESVS, his holye Euangell. To thair naturall countremen, and to al vther Realmes and Nationes, professing the same LORD IESVS, with thaim. Wyshe grace mercy and peace from GOD the Father of our LORD Jesus Christe, with the Spirite of rychteous Jugement. For Salutatioun. &c.

☞(.·.)☜

LONG HAVE We thrustede deir Brethrene to haue notified vnto the warld the soume of that Doctryne quhilk we profes and for the quhilk, we haue susteaned, In famye, and dangeare. But sick hes bene, ẏ rage of Sathã aganis ws, and aganis Christ IESVS his eternall veritie, laitlie borne amangis ws: That to this day na tyme hes bene grãtit vnto vs to cleir our consciencis, as maiste glaidlie we walde haue done. For how we haue bene tossed a heale zeir paste, the maist part of Europe (as we suppose) dois vnderstand. Bot seing that of the infinite gudnes of our GOD (quha neuer suffereth his afflicted vterlye to be confoundit) abuse expectation we haif obtenit sũ rest, & libertie, we culd not bot set furth this breif & plane cõfession of sicke doctryne as is proponed vnto vs, and as

we beleue and professe partlie for satisfactioun of oure brethrem, quhais hartis we doute not, haue bene, and zit ar wōndit, be the despitfull rayling of sicke, as zit haue nocht learned to speike weill: & partlie for stopping of the mouthis of impudēt blasphemaris, quha badlye dampne that, quhilk thay haif nother hard, nor zit vnderstād. Quhilk ẏ we iudge that ẏ cankerid malice of sick is able to be curit be this our simple confession. No we knawe that the sweit sauoure of the Euangell, is and salbe deth to the Sonnis of pardition. Bot we haue cheif respect to oure weake and infirme brethrene, to quhome we walde communicat the bodum of oure hartis, leste that thay be troublit or caryed away be diuersitie of rumouris, quhilk Sathā sparsith cōtrare vs, to ẏ defasing of this ourmaist godlie niterpryse. Protesting that geue ony man wyll note in this our confessioun ony Artycle, or sentence, repugning to goddis hylye worde, that it wald pleis him, of his gentilnes, & for Christiane cheriteis saike, to admonische ws of the same in wrytt. And we of oure honouris & fidelitie, do promeis vnto him satisfaction fra ye mouth of GOD (that is fra his halye scripturs) or ellis reformatioun of that quhilk he sall proue to be amys. For GOD we take to recorde in our cōscience ẏ fra our hartes we abhorre all Sectis of heresie, & al techearis of erronious doctryne, & ẏ with al humilitie, we embrace ẏ puritie of Christis Euangell. Quhilk is the onelie fude of our

Saulis: And thairfore sa pretious vnto vs, that we ar determyned to suffer ȳ extremitie of wardly daingear, rather than that we wyll suffer oure selfes to be defraudit of the same. For heirof we ar maist certainelye perswadit, that quhasoeuer denyis Christe Jesus, or is eschamit of him, in presens of Men, salbe denyit befoire the Father, and befoire his halye Angelis. And thairfore be the assistance of the mychtye Spirite off thee same oure LORD Jesus, we firmelye purpose to abyde to the end, in the confessioun of this our faith, as be Articles followis.

Off God,

VVE CONFESS And acknawledge ane only God, to quhome onelye we muste cleaue, quhome onlye we muste serue, quhome onlye we muste worshipe, and in quhome only we put our traist. Quhoo is Eternale, infinyte, vnmeasurable, incomprehensible, omnipotent, inuisable, ane in substance, and zit distinct into three personis. The Father, the Sone, and the halye Gaist. Be quhome we confesse and beleue, all thingis in heuin and earth, all weill visible, as inuisible to haue bene created,

Deut. 6.
Esay. 44.
Deut. 4.
Math. 28.
Genesis. 1.

to be reteanit in thair being, and to be reulit and
gydit be his inscrutable prouidence, to sic end as
Prouer. 16. his eternale wyledome, gudnes, and iustice, hes
appoyntit thaim, to the manifestatioun of his
awin glorie.

OF THE CREATION OF MAN.

VVE CONFES and acknawledge this our
Genesis. 1. GOD, to haue creatit man (to witt oure
&. 2. &c. first father Adame) to his awin Ymage,
and similitude. To quhome he gaif wy-
sedome, Lordschipe, Justice, fre wyll, and cleare
knawledge of him self. So that in the hole na-
ture of mã, thair culde be notit no imperfection.
Genesis. 3. Frome quhilk honour and perfectioun, man and
Woman did baith fall, the womã being desauit
be the Serpent: And man obeying the voice off
the woman: baith conspiring aganis the Soue-
rane Maiestie of GOD, quho in erpresit wordis
had before threatned deth, geue thay presumit to
eate of the forbiddin tre.

OF ORIGINALL SYN.

BE QVHILK Transgressioun commoun-
lye callit Originall synne: wes the Ymage
of GOD vterlie defaceide in Man. And
hee and his Posteritie of Nature became
Ephe. 2. Inimeis to GOD, slaues to Sathan, and ser-
Roma. 5. uãdis to sinne. In samekle that deth euerlesting

hath had, and sal haue, power, and domination. ouer all that haue nocht bene, ar nocht, or sal not be, regenerat frome abuse. Quhilk regeneratiō is wrocht be the power of the haly Gaiste, wyrking in the hartis of the elect of GOD, ane assurit faith in the promeis of GOD, reuelit to vs in his word. Be quhilk faith thay apprehend CHRIST IESVS, with the graces and benefites promissit in him. Iohane. 3. Ro. 5. & 6.

OF THE REVELATION OF THE PROMIS.

FOR THIS We constantlie beleue that GOD efter the fearfull and horrible defectioun of man frome his obedience, did seike Adame agane, call vpon him, rebuke his synne, cōuict him of ye sam, and in the end maid vnto him ane maist Joyefull promis: to wit, that the seide of the Woman sulde break down the Serpentis heade. That is, he sulde distroye the workis off the Deuyll. Quhilk promis as it wes reapetid, and maid more cleare frome tyme to tyme: so wes it embraced with Joye, and maist constantlie reteanit of all the faithfull, frome Adam to Noye, frome Noye to Abraham, from Abraham to Dauid, and so furth to the incarnation of Christ Jesus. Quho all (we mene the faithfull fatheris) vnder the law, did se the Joyfull dayis of Christ Jesus, and did reioyse. Genesis. 3. genesis. 12. 15 &c. Esaye. 7. 8. &c.

THE CONTINVANCE, ENCRES AND PRESERVATION OF THE KIRK.

Ezech. 16. Vue maiste constantlie beleue, that GOD preserued, instructed, multipled, honoured decored, and from death, called to lyfe, his kirk in all agis: frome Adam tyll the cumyng of Christe Jesus in the flesche. For Abraham, hee called frome his fatheris countre, him he instructed, his seid he multipyed, ẏ sã he mualously preserued, and mair merualouslie delyuered frome the bondage, and tyrannie of Pharo. To thaim he gaue his lawis, constitutionis, and Ceremonies. Thaim he possessed in the land of Canaan, to thaim efter Judgis, and efter Saule, he gaue Dauid to be king, to quhome he maid promis that of ẏ frute of his loynes sulde one sit for euer vpon his regall seat. To this sam people frome tyme to tyme, he send Prophetis, to reduce tham to the rycht way of thair God, from ẏ quhilk oftentymes thay declyned by Ydolatrie. And albeit ẏ for thair stubbourne ꝯtempt of iustice, he wes cõpellit to geue thaim in ẏ hãdis of thair enimeis as before wes threatnid by the mouth of Moses in samekle, ẏ the holye Cietie wes distroyed, the temple brynt with fyre, and the hole land left desolate the space of 70. zeris: zit of mercy did hee reduce thaim agane to Jerusalem. Quhare the citie, and temple, war reedified, and thay against all temptationis and assaultis of Sathan, did a byd, tyll the Messias cam according to ẏ ꝓmis.

genesi. 12. Ex. 1. & 2. & 13. Exod. 20. Iosue 1. 2. 3. &c. 1. Sam. 16. 2. Reg. 17 2. Reg. 7. 24. & 25 Deut. 29. Iereme. 39. Esdras 1. Hag. 1. & 2 Zacha. 3.

OF CHRIST IESVS.

WHEN The fulnes of tyme cam, God send his Sone, his eternall wyſedome, the ſubſtance off his awin glozie, in this warld, quho tuke the nature of manhede of ye ſubſtãce of a woman, to wit, of a Virgine, and that be operation of the haly gaiſt and ſo wes bozne the tulde ſeid of Dauid, the Angell of the gret counſale of GOD, the veray Meſſias promiſſed. Quhome we acknaledge and cõfeſſe, Immanuel, veray GOD, and verray mã. Twa perfite Naturis vnited and Joyned in ane pſone. By quhilk our confeſſion, we dampne ye dampnable & peſtilent Hereſeis of Arius, Wartion, Eutiches, Neſtorius, & ſic vtheris, as ather denye the Eternitie of his Godheade, eythir the verrite of his humane nature, eythir confounde thaim, eythir zit denyid thame.

Galat. 4.

Luc. 1. & 2.

Eſaye. 7.

QVHY IT BEHOVID THE MEDIATOR, TO BE VERAY GOD AND VERAY MAN.

VE Acknawledge and confeſſe, thate this moſte wounderous Conjunctioun betuix the Godhede, and ye mãhede in CHRIST IESVS, did pzoceid from the eternall and immutable dettie of GOD. Whenſe alſo oure Saluatioun ſpzyngeth and dependeth.

¶ Electione.

Ephe. 1. FOR THAT ſam eternale GOD and father quho of meir grace electit vs in Chriſt Jeſu his Sone befoir the fundation of the warld was laid, appoyntit him to be our head, our Hebre. 2. brother, our paſtour, and gret Byſchope of oure Ioan, 10. ſaulis. But becauſe that the inimitie betuix ȝ Juſtice of God, and our ſynnis was ſick that no fleſche bye it ſelfe, coulde or mycht haue atteaned vnto God. It behouid that ȝ ſone of GOD, ſuld diſcend vnto vs, and take him ſelf a body, of our body, fleſche of our fleſche, and bones of our bo-Ioan. 1. nes: and ſo become the perfyte mediatour betuix God and man: geuin power to ſa mony as beleif in him to be the ſonnis of God. As him ſelf doth wytnes. ¶ paſſe vp to my Father, & vnto zoure Ioan. 20. father, to my God, & vnto zour God. By quhilk maiſt haly fraternitie, quhat ſoeuer we haue loſt in Adam, is reſtoired to vs againe. And for this cauſe ar we nocht effrayit to call God our father, not ſo mekle ȝ he hes created vs (quhilk we haif commoun with the reprobat) as for that. that he hes geuin to vs his only Sone to be our brother and geuin vnto vs grace, to acknawledge & embrace him for our onlye Mediatour, as befoir is ſaid. It behoued farther the Meſſeas, and redeEſaye. 53. mer to be veray God, and verave man, becauſe, he wes to vnderly the puniſmēt dew for our tran

ſgreſſionis, and to preſent him ſelf in the preſens of his fatheris Jugementis, as in oure perſoun, to ſuffer for our tranſgreſſioun, and inobedience by death, to ouercū him that wes auctor of deth. But becauſe the onlie godhede, couldē nocht ſuffer deth, nother zit could the onlie māhede ouercum the ſame: he ioyned baith togither in one pſon, that the Imbecillitie of the one, ſulde ſuffer & be ſubiect to death, (quhilk we hade deſeruit) & the infinyte and inuinſable power of the vther, to wit, of the godhede ſulde tryumphe and purches tyl vs lyfe, libertie, and perpetuall victorie. And ſo we confeſs and moſt vndoutedlie beleue.

CHRISTIS DETH, PASSIOVN, BVRIALL. &c.

THAT OVR LORD IESVS, offerit him ſelf, a voluntarie Sacrifice vnto his Father for vs, ȳ he ſufferit contradictioun of ſinnaris, that he wes woundit, and plaigid for our traſgreſſionis. That he being the cleane and innocent Lambe of GOD, was dampnit in the preſens of a erthlye Juge: that we ſuld be abſoluit before ȳ tribunal ſait of our GOD. That he ſufferit nocht onlye the creuell death off the Croce, (quhilk was accurſed by the ſentence of GOD) but alſo ȳ he ſufferit for a ſeaſſone, ȳ wraith of his father, quhilk ſinnaris had deſerued. But zit

Hebre. 10.

Eſai. 53.

Deut. 21.

Gala. 3.

we auow, ẏ he remanit ye only weilbelouit ⁊ bly
ssed sone of his father, euin in the myddis off his
anguische, and tormēt, quhilk he sufferit in body
⁊ saule, to mak ẏ ful satisfactiō, for ẏ sinnis of his
Hebre. 10. peple. After the quhilk we cōfes ⁊ auow, thate
thair remanis no vther sacrifice for sinne, quhilk
geue ony affirme, we na thing dout to auow, that
thay ar blasphemous aganist Christis deth, and
the euerlasting purgation, ⁊ satisfaction, purche=
ssed tyll vs by the same.

RESVRREXTION.

VVE Undoutedlie beleue, that in samekle
as it was Impossible that the dolouris off
Act. 2. & 3 death, sulde reteane in bondage, the auc=
thor of lyfe: that our Lorde Jesus crucifeit, dede
and bureit, quho discendit into hell, did ryse a=
Roman. 6. gaine, for our Justification, and distroying him
quho wes aucthor of death, brocht lyfe agane tyl
vs, that war subiect to deth, and to the bondage
of the same. We knaw that his resurrection wes
Math. 28. confirmit by the testimonye of his veraye Enni=
meis. By the resurrectioun of the deade, quhose
Sepulchres did opin, ⁊ thaye did aryse, and ap=
Math. 27. peier to mony within the Cietie of Jerusalem. It
was also confirmit by the testimony off Angelis,
Ioan. 20. and by the sensis and iudgementis of his Aposto
& 21. lis, and of vtheris. Quho had conuersatioun, ⁊
did eate and drynke with him after his resurrec=
tioun.

Ascentioun.

VE NA thing dout, but that the same self bo dy, quhilk wes borne of ȳ virgine, wes crucified dead, & buried, and quhilk did ryse agane, did ascend into the heauinnis: for the accomplisment of all thingis quhare in our names, and for oure comforte, he haith reseauit all power in heauin and earth, quhare he sittis at the rycht hande of the Father Inaugurat in his kingdome, Aduocat, and only Mediatour for vs. Quhilk glorie, honour, and prerogatiue, he allone amangis the brether sall possesse till that all his enimeis be maid his fute stule. As that we vndoutidlye beleue thay salbe in the finall Judgement: to the executioun quhairof we certaynelie beleue, that ȳ same our LORD Jesus, sall visiblie returne, as ȳ he was sene to ascende. And than we firmelie beleue, that the tyme of refreshing, and restitution of all thingis sal cum, in sa meikle that those that frome the beginning haue sufferit violence, Iniurye, and wrang for rychteousnes saik, sal inherite that blyssit Immortalitie: promissit from the beginning. But contrariwyse the stubburne, inobedient, crewell oppressouris, filthy personis, Idolatouris, and all sortis of vnfaithfull, salbe

Actum. I.

Math. 28.

I. Ioan. 2.

I. Temo. 2.

Psalm. 110

Actum. I.

Ioan. 19.

Actum. 3.

Apcal. 20.

Isay. 66.

caste in the

Dungeoun of vter darknes. Quhair thair wor-me ſall not ded, neythir zit thair fyre be extinguiſ-lid. The remembrance of quhilk day, and of the Judgemēt to be executed in the ſame, is not only tyll vs a bridell, quhairby oure carnale luſtis are refreynid: but alſo ſicke ineſtimable confort, that nother maye the threatning of wardlye Princes, neyther zit the feare of temporale death, and preſent daingor, moue vs to renunce, and forſaike, that blyſſid ſocietie quhilk we the membris haue with oure head, and onlye Mediatour CHRIST IESVS. Quhome we confes and auow, to be ye Meſſias promiſſed, the onlye heade of his kirk, our iuſte law geuar, our only hie preiſt, aduocate and mediatour. In quhilk honouris, and offi-ces, yf man, or Angell, preſume to intruſe thaim ſelfes, we vterlie deteſt and abhor thaim, as blaſ-phemous to oure ſouerane and ſupreme gouerno-ur Chriſte Jeſus.

Iſaye. 7. Colloſſ. 1. hebre. 6. & 10.

FAIHT IN THE HOLY GAIST.

THIS OVR Faith, and the aſſurance off the ſame, proceidis nocht frome fleſche & blude, that is to ſay frō no naturall poue-ris within vs, but is the inſpiratioun off ȳ holy Gaiſt: quhōe we confes GOD, equale wt the Father, and with the Sone, quho ſanctifieth vs, and bringeth vs in all veritie, by his awin o-peratioun, without quhome, we ſulde remane for

Math. 16. Ioan. 14. 15. & 16.

euer enmimeis to God, and ignorante of his sone Christ Jesus. For of nature we are so dede, so blynde, and so peruerst, ẏ nother can we feil quhē we are prekid, see the lycht quhē it schynis, nor assent to the wyll of GOD, quhen it is reueled. Onles the spirite of the LORD Jesus, quhickin that quhilk is dede, remoue thee darknes frome our myndis, and bow our stuburne hartes to the obedience of his blyssit wyll. And so as we cōfes that God the Father created vs, quhen we ware not. As his Sonne our lord Jesus, redemit vs, quhen we war enimeis to him. So also do we cōfes that the holy Gaiste dois sanctifie, and regenerat vs, without all respect of ony merite proceding frome vs, be it before, or be it efter our regeneratioun. To speik this one thing, zit in more plaine wordis, as we willinglie spoile oure selfis of all honour, and glorie, of our awin creatioun, and redemptioun, so do we also of our Regeneratioun, and sanctificatioun, for of our selfis we ar nocht sufficient to thynke ane gude thocht. But he quho hes begoun the gude worke in vs, is only he that cōtinueth vs in the same to the prayse & glorie of his vndeseruit grace.

Roman. 5.

2. Corin. 7

THE CAVS OF
GVDE VVORKIS

Ioan. 15. Ephe. 2.

SO that ẏ cause of gude workis, we ꝯfes to be nocht our fre wyll, bot the spirite of thee lorde Jesus, quhoo dweling in our hartis be trew faith, bryngis furth sic gude workis, as GOD hes preparit for vs, to walk into. For this we most baldlie affirme, that blasphemye it is to saye, that CHRIST Jesus abydis in the harte of sic, as in quhome thair is na spirite of Sanctificatioun. And thairfore we feare not to affirme, ẏ Murtheraris, Oppressouris, creuel Persecutaris, Adulteraris, Huremongaris, fylthie personis, Ydolatourrs, drounkardis, Theauis,, and al wyrkars of Iniquitie, haue nother trew faith, nother ony portioun of the spirite of the LORDE Jesus: so lang as obstinatly thai ꝯtinew in thair wickednes. For how sune that euer the Spirite of the Lord Jes⁹ (quhilk Goddis elect Children resaue by trew faith) takis possession in the hart of ony man, sa sune dois he regenerat and renew the same man, so that he beginnis to haite that, quhilk before he louid, and beginnis to loue yat quhilk before he hatid. And frome thense cumis that continewal battell, quhilk is betuix the flesche, and the spirite, in goddis childrene. Quhill the flesche and naturall man, (according to thee awin corruptioun) lustis for thingis pleasing, & delectable, vnto the self, grudgis in aduersitie, is lyftit vp in prosperitie, and at euerye moment, is prone, and ready, to offend the maiestie of god. But the spirite of GOD, quhilk geuis witnessing

Gala. 5.

tyl our ſpirite, that we ar the ſonnis of god, ma- Roman 8.
kis ws to reſiſt the deuyll, to abhorr fylthie plea
ſouris, to grone in goddis preſens for delyuerãce
frome this bondage of corruption, and finalie ſo
to tryumphe ouer Syn, that it reigne not in oure
mortall bodeis. This battell hes not the carnel
men, being deſtitute of goddis ſpirite: but do fol
low, and obey ſyn with gredines, and without re
pentance, euin as the deuyl and thair corrupt lu-
ſtis do prick thame. But the ſonnes of GOD, (as
before is ſaid) dois fecht againſt ſyn, do ſobe and
murne, quhen thay perſaue thaim ſelfis temptid
to iniquitie, and geue thay fall, thay ryſe agane,
with erneſte and vnfeanid repentance, and theſe
thingis thay do, not by thair awin power, but by
the power of the lorde Jeſus, withoute quhome, Ioan. xv.
thay war able to do no thing.

QVHAT VVORKIS AR REPVTED GVDE BEFORE GOD.

VVE Confeſſe and acknawledge, that GOD
hes geuin to mã, his holy lawe: in quhilk, Exod. 20.
nocht onely are forbiddin all ſic wordis as Deut. 4.
diſpleis, & offende, his Godlye Maieſtie, but al- & 5. &c.
ſo ar commandit al ſick, as pleiſſe him, and as he
haith promiſſed to rewarde.

And these workis be of two sortis. The ōe ar done to the honour of god: the vther to the proffect of oure nychtbouris: and baith haue the reuelid wyll of GOD, for thair assurance. To haue one God, to worschipe and honour him, to call vpone him in all our troublis, reuerence his haly name, to heir his worde, to beleue the same, to cōmunicat with his holy Sacramentis: ar the workis of the first table. To honour Father, Mother, Princes, Rewlars, and superiour poweris. To lufe thaim, to support thame, zea, to obey thare charges (not repugnyng to the cōmandiment of GOD) To saue the lyues of Innocentis, to represse tyrrannie, to defende the oppressed, to keip our bodeis clene, and haly to leue in sobrietie, & temperance, to deal iustlie with all man, baith in worde and beid, and finallye to represse all appetite of our nychtbouris hurte, ar the gude workis of the secunde table. Quhilk ar moste pleasinge and acceptable vnto GOD, as those workis that ar commandit by him self. The contrary quhairof, is sin maist odious, quhilk alwayis displeasis him, and prouocke him to anger. As not to call vpon him alone, quhen we haue neid, not tyll heir his worde with reuerence, to contempne and dispyse it to haue or to worschipe Ydollis, to maintenane, and defende, Idolatrie, lychtlye to esteme the reuerēt name of GOD, to prophane abuse, or contempne the Sacramentis of Christ Iesus, To disobey or resist ony, that God hes placeid in

Ephe. 6.
Roman. 13.
1. Timo. 2. & 6.
Ezech. 22
Ieremie. 22
Esai. 58.
1. Tessa. 4
Luc. 2.
Ephe. 5.

authoritie (quhill thay palle not ouer the bound-
dis of thair office.) To murthare, to cõsent thair- Roman. 13.
to, to beir haitrent, or to sufferr Innocent blude be
sched, geue we may gainstãd it: & finalie ye tran Ezche. 18.
sgressioun of ony vther cõmandimẽt, in the first,
or secunde table. We confesse and affirme to bee
Syn: by the quhilk Goddis hote displeasoure is
kendelid againſt the proude, & vnthãkful warld.

So that gude workis we affirme to be these
onelye, that ar done in faith, at goddis cõmandi-
ment: Quho in his lawbes expressed, quhat be
the thingis that please him. And euyll workis,
we affirme not only those that expressidlie ar done
againſt goddis commandiment, but those also ȳ
in materis of religion, & wyrschopping of GOD,
haue no vther assurance, but the Inuention and
opinion of mã: quhilk God from the beginning,
hes euer reiectid. As by the propheit Isaye, & by
our maister Chriſte Jesus, we ar taucht in these
wordis. In vaine do thay wyrschipe me, teache- Isay. 29.
ing the Doctrynes, and preceptes of men. Mat. 15.

THE PERFECTION OF THE LAVV, AND IMPERFECTION OF MAN.

THE LAVV of GOD we confesse, and ac- Roman. 7.
knawledge, maist iust, maist equale, ma- Psalme. 19.
ist haly, and maist perfect, commanding
those thingis, quhilk being wrocht in per
fectioun, war able to geue lyfe, and to bring man

Deuter. 5. to eternal felicitie. But our nature is so corrupt,
Roman. 10. so weake, and so imperfect, that we ar neuer able
to fulfyl the workis of the law in perfection. Yea,
geue we say we haue na syn (euin efter we ar rege
1. Ioan. 1. nerat) we defaue our selfis, & ye veritie of god is
nocht into vs. And thairfore it behoueth vs too
apprehend Christ Jesus with his Iustice, and sa-
Roman. 10. tisfactioun, quhoo is the end, and accomplische-
Gala. 3. ment of the law: by quhom we ar set at this liber
Deut. 26. tie, that the curse and malediction of the law, fall
Ephe. 1. not vpon vs, albeit we fulfyll not the same in all
Roma. 4. poyntis. For GOD the father behalding vs in
the body of his sonne Christ Jesus, acceptith our
imperfyte obedience, as it war perfyte: and coue-
reth our workis quhilk ar defylit, with mony spot
tis, with the iustice of his sonne. We do not mea-
ne that we ar set so at libertie, that we awe no obe
dience to the law (for that befoze we haue plainlie
confessed) But this we affirme, thate noo Man
Luc. 10. in earth (Christ Jesus only excepted) hath geuin,
geueth, or sall geue in worke, thate Obedience
to the law, Quhilk the law requireth. But qnhē
we haue done all thingis, we mon fall doun, and
vnfeanidlie confesse, that we ar vnprofitable ser-
uādis, and thairfore, quhosoeuer boste thaim sel
fis of the meritis of thair awī workis, or put thair
traist in the workis of supererogation, bost thaim
selvis of that quhilk is not, and put thair traiste
in Damnable Ydolatrie.

Of the Kirk.

AS VVE beleue in ane GOD father lone, & hale Gaist. So do we maist constantlie beleue, that frome the beginning thair hes bene, now is, and to the end of the warld salbe, a Kirk, that is to say, ane companye and multitude of mé chosin of GOD, Quho rychtlie worschipe and embrace him by trew faith, in Chryst Jesus, quho is the only heade of the same kirk, quhilk also is ye body and spouse of Chryst Jesus. Quhilk kirk is catholick, that is vniuersal, because it cõtenis the Elect of all agis, all Realmes, Nationis, & tõngis, be thay of the Jowes, or be thay of ỹ Gẽtiles: quho haue communioun & societie wt GOD the father, & with his sonne Chryst Jesv, throuch the sanctificattoun of his holy spirite, & thairfore is it callit the Cõmunioun (not of prophane personis) but of Sanctis: Quho as Cietezanis off the heauinlye Hierusalem, haue the fruitioun off the maiste Inestimable benefites, to wit, of ane GOD, ane LORD Jesus, ane faith, and off ane Baptime. Out wt the quhilk kirk thair is nother lyfe, nor eternall felicitie. And thairfore we vtterlie abhore, the blasphemy of those, that affirme ỹ men that lyue accoirding to equitie and iustice, sal be sauid, quhat Religioun so euir thay haue professed. For as without Chryst Jesus thair is nother lyue, nor Saluatioun, Soo sall thair nane

Mat. 28.

Ephe. 1.

Colloss. 1.

Ephe. 5.

Apoca. 7.

Ephe. 2.

be participant thairof, but sick as the Father hes
Ioan. 5. geuin vnto his sonne Christ Jesus, and those in
& 6. tyme cum vnto him, auow his doctryne, and be-
leue into him (We cōprehend the childrene, with
the faithfull parentis.) This Kirk is vnuisible,
knawin ouly to GOD, quho alone knaw it, quh
ome he hes chosin, and comprehendis alswiel (as
said is) the elect that be departed (cōmounlie cal
lit the Kirk tryumphant) as those that zit leue, &
fecht aganis syn, and Sathan, as sall leif Heir-
efter.

THE IMMORTALITIE OF THE SAVLIS.

Apoca. 14. THE Elect departid ar in peace &
rest frome thair laubours, nocht
that thay sleipe, and cum to ane
Apoca. 7. certane Obliuion, (as sum fan-
tasticks do affirme) but that yai
ar delyuerit frō all feare, all tor-
ment, & al temtatioun, to quhilk
we, and all goddis elect ar subiect in this lyfe, ād
thairfore do beare the name of the Kirk militant.
As ꝯtrarewyse, ẏ reꝓbate & ōfaithful deꝑtit, haif
anguische, tormēt, and paine, that can not be ex-
pressed. So that nother ar the one, nor the vther,
in sicke sleip, that thay feill not Joye, or torment,
as the parable of Christ ies⁹ in ẏ 16. of Luc. His
wordis to the Theif. And these wordis of ẏ sau-
les cryeing vnder the Aulter, O Lorde thou that
art rychteous and iuste, how lang sall thow nott

reuenge our blude vpon those that dwell one the earth?

OF THE NOTES BY THE QVHILK *The trevv Kirk, is decerned frome the fals. And quhoo salbe Iudge of the Doctryne.*

BECAVSE that Sathan, from the beginning hes laubourit to decke his pestilente Synagoge, with the tytle of the Kirk of GOD, and hes inflambid the hairtes off creuell Murtheraris, to persecute, trouble, & molest, the trew Kirk, and membris thairof. As Cain, did Abell, Ismaell, Isaac, Esaw, Iacob, and ye hole presthed of ye Iowis. Christ Jesus him self, & his Apostis after him. It is ane thing maist requisit, that the trew Kirk, be decernit frome thee fylthie Synagoge, be cleare and perfect notes, leste we being desaued, reseaue and embrace, to our awin condamnatioun, the one, for the vther. The notes, signes, and assurit taiknes, quhairby the Immaculate spousse off Christe Jesus is knawin, frome that horrible harlot, the Kirk malignnant: We affirme ar nother antiquitie, tytle vsurpid, lineal discence, place apoynted, nor multitude of men approuing ane errour. For Cain in age, and tytle, wes preferrit to Abell, and Seth. Jerusalem had prerogatiue abufe all places of ye earth, quhair also war the preistes lineallie discendid from Aaron, and greater multitude followid

Gene. 4. 21. & 27.

Math. 23. Ioan. II. Actu. 3.

the Scribis, Phariseis, & preistis, then vnfeanid lye beleuid & approuid Christ Jes⁹, and his doctryne, and zit as we suppose na man (of hole Jugemēt) wyll grant that ony of the fornamid, war the kirk of GOD. The notes thairfor of the trew kirk of God, we beleue, confesse, and auow, to be first, the trew precheing of the worde of God, in-
Ioa. I & Io to the quhilk God hes reuealid him self to vs, as the wryttingis of the Prophetis, and Apostlis do declair. Secundlie, the rycht administration of the Sacramentis of Christ Jesus, quhilk mon be annexid vnto the worde, and promissis of God, to seale, and confirme, the same in our hartis.
Roma. 4. Laste, ecclesiasticall disiplyne, vprychtlie ministrid, as goddis worde prescribith, quhairby vice
I. Corin. 5. is repressed. and vertew nurissed. Quhairsoeuer than these formare notes ar sene, and of ony tyme continew (be the noumber neuer so few, abufe twa or three, (thair but all dout is the trew kirk of Christ, quhoo according to his promis, is in the myddis of thaim: not that vniuersall (off quhilk we haue before spokin) but particulare,
Acta. 16. sicke as was in Corinthus, Galacia, Ephesus, &
18. &c. vtheris places, in quhilk the ministerie was plan
I. Corin. I. tid by Paule, & war of him self named the kirkis
Actu. 20. of God. And sicke kirkis, we the inbabitantis of the realme of Scotlande, professours of Christe Jesus, confesse our selfis to haue in our Cieties, tounis, and palces reformid. For the doctryne, taucht in our kirkis, is ꝯtenit in the wryttin wor-

de of GOD, to wit, in the Bukis of new and alde Testamentis: In those bukis we meane, quhilk of the ancient haue bene reputid Canonicall, in ꝑ quhilk we affirme that al thingis necessarie to be beleuid for the saluation of mankynde, is sufficientlie expressed, ꝑ interpretatioun quhairof, we cõfesse neather apperteanith to priuat, nor publect persoun, neather zit to ony kirk, for onye preeminence, or prerogatiue, personall, or local, quhilk one, hes abuse another: but apperteanith to thee spirite of God, by thee quhilk also the Scripture was wryttin. ¶ Quhen controuersie than happeneth, for thee rycht vnderstanding of onye place or sentence of scripture, or for the reformaon of ony abuse within the kirk of God, we aucht not so mekle to luke quhat men before vs haue said, or done, as vnto that quhilk the holy Gaiste vniformlie speakis, within the bodie of the scriptures, and vnto that quhilk Christ Jesꝰ him self did, and cõmandit to be done. For this is a thing vniuersalie grantit that the spirite of GOD (quhilk is the spirite of vnitie) Is in no thing cõtrarious vnto him self. Geue than the interpretation, determinatioun, or sentence of ony doctour, kirk or counsale, repunge to the plaine worde of God, wryttin in ony vther place of Scriptur: It is a thing maist certane, that thair is nocht the trew vnderstanding, and meaning of the holy Goste, supposing that counsales, Realmes, and Nationis, haif approuid, and reseauid the sam. For we dar not resaue, nor admit, ony interpretatiõ quhilk directlie repugnith, to

Ioan. 21.

I Corin. II.

onye pʒincipall poynte of our faith, to ony vther plaine text of Scripture, ogʒit vnto the rewle of cheritie.

THE AVCTHORITIE
Of the Scripturis.

2. Tem. 3. AS VVE Beleue and confesse the scripture of GOD sufficient to instruct, and mak the man of GOD perfect: so do we affirme and auow the aucthoʒitie off the same, to be of GOD, and nother to depend of mē, noʒ Angelis. We affirme thairfoʒe, that sicke as allege the scriptur to haif na authoʒitie, but ȳ quhilk it resaueth frome the Kirk, to be blasphemous aganis GOD, and Iniurious to the trewe Kirk, quhilk alwayis heareth, and obeythe, the voce of hir awin Spouse, and Pastoʒ, but taketh nocht vpoun hir to be Maistres ouer the same.

Ioan. 10.

OF GENERALL COVNSALLES.
Of thair power, Aucthoritie, and cause of thair conuentioun,

AS VVE Do not raschelie dampne ȳ quhilk Godlie men assemblid together in Generall counsalles lauchfullie gathered, haue pʒoponit vnto vs, so withoute Juste examinatioun, dar we nocht resaue, quhat soeuer is obtrusid vnto mē, vnder the name of generale cōsalles. Foʒ plaine it is, that as thay war mē, so haue sum off thaim manifestlie erred, and that, in materis off great weycht, and impoʒtance. So far than as

the counsall proueth the determinatioun, and cō-
mandimēt, that it geueth by the plane wourde of
God, so far do we reuerence āð embrace the sam:
But gyf men vnder the name of a counsale pre-
tend to forge vnto vs, new artycles of our faith,
or to make cōstitutionis repugning to ȳ worde of
God, than vterlie we mon refuse the same, as the
doctryne of deuyllis, quhilk drawis our saulis
frō the voce of our only GOD, to follow ȳ doctri-
nes, and cōstitutionis of men. The cause thane I. Timo. 4.
quhy generall counsalles conuenid, was nother
to make ony perpetuall law (quhilk GOD befor
had not maid) nother zit to forge new artycles of
our beleue, nother to geue ȳ word of god authori
tie, mekle les to make ȳ to be his worde, or zit the
trew interpretatioun of the same, quhilk was not
before by his holy wyll, expressed in his worde.
But the cause of cōsalles (we mene of, sic as me
titit the name of counsalles) was partlie for con-
futatioun of heresies, and for geuin publict con-
fession of thair faith, to the posteritetis following,
quhilk baith thay did by the aucthoritie of godis
wryttin worde, and not by ony opinioun, or prero
gatiue, that thay coulde not erre, be reasoun off
thair generall assemble. And this we iuge to ha-
ue bene the cheif cause of general counsalis. The
vther was for gude polecie, and ordour, to be cō-
stitute, and obseruit in the kirk. In quhilk (as
in the hous of GOD) it becumis al thingis to be
done decentlie, and into ordour. Nocht that we I. Cor. 14.
think, that one polecy, and one ordour in ceremo

neis, cã be aponytit for al ageis, tymes & places: for as ceremoneis (sic as mã hes deuisit) ar but tẽporal, so may, & aucht thay, to be chengeit, quhẽ thay rather foster superstitioun, than that thay edifie the kirk vsing the same.

Of the Sacramentis

AS THE Fatheris vnder the law, (besydis the varitie of the Sacrifices) hade twa cheif Sacramentis, to wit, Circumcisiõ, and the Pasouer: the dispisaris, & contempnaris quhairof, war not reputed for goddis pople. So do we acknawledge and cõfesse, that we now in the tyme of the Euãgell, haue twa Sacramentis only, Institute be the LORDE Jesus, ãd cõmandit to be vsit of al those, that wyl be reputit membris of his body. To wit, Baptisme, and the suppar, or table, of the Lord Jesus, callit ỹ cõmunitõ of his body & of his blude. And these sacramẽtis (alsweil of ỹ auld, as of the new testament) war institute of GOD: not only to make ane visible difference betuix his pople, and those ỹ war without his Leage: But also to exercise the faith of his Childrene, & by participation of ỹ same Sacramentis, to seale in thair hartis, the assurance of his promeis, and of that moste blyssed Coniunctioun, Unioun, and Societie, quhilk ye Elect haue with thair heade CHRITE IESVS.

Gene. 17.

Math. 26. & 28.

Rom. 4.

And thus we vterlie dampne, the vanitie of thos-
se, that affirme Sacramentis to be na thyng el-
lis but naked, & bair signes: No, we assuredlye Roma. 6.
beleue, that by Baptisme, we ar ingraftid in Chr
iste Jesus, to be maid partakaris of his Justice,
by the quhilk our Synnis ar couered and remit-
tit. And also, that in the Suppar rychtlie vsit, I.Cori. 10
CHRITE IESVS, is so Joyned with vs, that Ioan. 6.
he becumis the verave nozischement, and fude, of
our saulis: Nocht that we Imagine ony Trans-
substanciatioun of bread, in Chzistis natural bo-
dy: & of wine, in his natural blude (as ỹ Papistis
haue perniciouslye taucht, and dampnablie bele-
uit) but this vnioun, and coniunction, quhilk we
haue with the body, and blude, of Chziste Jesus,
in the rycht vse of the Sacrament, Is wzocht by
operatioun of the haly Gaist. Quhoo bye trewe
faith, carpis vs aboue all thingis that ar visible,
carnell, and earthlie, and makis vs to feid vpon
the body, & blude of Chzist Jesv, quhilk was once
bzokin, and sched foz vs, quhilk now is in heuin, Hebre. 6.
and apperith in the pzesens of his Father foz vs: & .10.
and zit, notwithstãding the far distance of place,
quhilk is betuix his body now glozifeit in the he-
uin, and vs now moztal in this earth, zit we most
assuridlie beleue, that ỹ bzead that we bzeak, is ỹ
Communioun of Chzistis body: and the Coupe, I.Cor.10.
quhilk we blys, is the Communioun

of his blude. So that we confesse, and vndoutedlie beleue, that the faithfull, in the ryght vse of the Lordis table, do so eat the body, and drink ye
Ioan 6. blude, of ȳ Lord Jesv, that he remaneth in thaim & thay in him, zea, ȳ yat ar so made flesche of his flesche, ād bone of his bones, that as the eternall Godhede hath geuin to the flesche of Chryste Je-
Ephe. 5. sus (quhilk of the awin conditioun and Nature, was mortall, and corruptable) lyfe, and immortalitie, so doth Chryste IESVS, his flesche, and blude, eatin, and dronkin, by vs, geue to vs thee
Ioan. 6. same prerogatiues: Quhilk albeit we confes, as nother geuin vnto vs, at that only tyme, neythir zit by the proper power, and vertew of the Sacrament ouelye, zit we affirme, that the faithfull, in the ryght vse of the lordis table, hes sick cōiunctioun with Chryst Jesus, as the natural man can not apprehend, zea, and farther, we affirme, that albeit the faithfull oppressede by negligence, and manlie infirmitie, doith not proffeit sa mekle as thay wald in the veray instāt actioun of the Supper, zit sal it after bryng furth frute as lyuelie seid sawin in gude grounde. For the holie Spirite (quhilk can neuer be deuidit frome the ryght institutioun of the LORD Jesus) wyll not frustrat the faithful, of the frute of that misticall actioun, but all this we say cumis be trew faith, quhilk apprehendith Chryste IESVS, quhoo onelie, makis his Sacramentis effectual vnto vs. And thairfore, quhosoeuer sclanderith vs, as that we affirmit, or beleuid, Sacramentis to be only na-

kit, and bair signes, do iniurye vnto vs, & speike aganis a manifeste treuth. But this liberalite ād franchlie we most confesse, that we make ane distinctioun betuix Chryst Jesus in his natural substance, & betuix the Elimētis in the Sacramētall signes: So that we wyl nother wyrschipe the signes in place of that, quhilk is signifeit by thaim, nother zit do we dispyse, and interprete thaim as vnprofitable and baine, but do vse thaime with all reuerence, Examining our selfis diligently be fore that so we do, because we ar assured by thee mouth of ȳ Apostil, that sicke as eate of ȳ bread, and drynke of that Coup vnworthelye, ar giltye of the body, and of the blude of the Lorde Jesus. I. Cori. II.

OF THE RYGHT ADMINISTRATIOUN *of the Sacramentis.*

THAT Sacramentis be rychtlie ministred we Judge twa things requisit: the one, that thay be ministrid by lauchfull Ministeris, quhome we affirme to be onelye thay, ȳ ar apoyntit, to ȳ preching of the worde, or into quhose mouthis GOD hes put sum sermon of exhortatioun, thay being men lauchfullie chosin thairto, by sum kirk. The vther, that thaye be ministrid in sicke Elimentis, & in sicke sorte, as GOD, hath appoyntit, Ellis we affirme that thay cease to be rycht Sacramentis of Chryst Jesus. And thair-

fore it is that we flee ẏ societie with ẏ Papisticall Kirk, in ꝑticipatiō of thair sacramētis: First be-
I. Timo. 6. cause thair ministeris ar na ministeris of Christe Jesus (zea, quhilk is mair horrible) thaye suffer Wemen, quhome the haly Gaist wyll not suffer, to teache in the congregatioun, to Baptise. And secūdlye, because thay haue sa Adulterate baith the one sacrament, and the vther, with thair awin Inuentionis, that na part of Christis action abydis in the Originall puritie. For oyle, salt, spattle, and sicke lyke in Baptisme, ar but mennis inuentionis, adoratioun, veneratiō, bering throuch stretis and tounis, and keping of breade in Boxis, or buistis, ar prophanatioun of Christis Sa-
Mat. 26. & cramentis, ⁊ no vse of the same. For Christ Jesus said, take and eate, &c. Doze this in remembrance of me. By quhilk wordis, and charge, he sanctifeit bread, and wyne, to be the Sacrament, of his body and blude, to the end, that ẏ one sulde be eatin, and that all, sulde drynke of the vther: And nocht that thay suld be keipt to be wyrschippid, and honoured as GOD, as the Papistis, haue done heir tofore, quho also haif committit Sacriledge, stealing frome the peple, the one part of the Sacramente, to wit, the blyssed Coup. Moreouer, that the sacramētis be rychtlie vsit, It is requirit, that the end, and cause, quhy the Sacramentis war instititute be vnderstand, and obseruit, alsweill of the Ministare, as the resauaris: For geue the opinioun be cheangit in the resauer the rycht vse Ceasseth:

quhilk is maist euident by the Reiectioun of thee Sacrifices, as also geue the teacher plainlye teche fals Doctryne, quhilk war odious, and abhominable vnto GOD, (Albeit thay war his awin ordinance,) Becaus that wicked Men vsed thaim to one vther end, than GOD had ordenid. The same affirme we of the Sacramẽtis, In the Papistical Kirk, in quhilk we affirme, the hole actioun of the Lorde Jesus, to be Adulterate, alsweill in the externall forme, as in the end, and opinioun. Quhat Chryste Jesus did, and commãdit to be done, is euident, by three Euangelists, & by Sanct Paule. Quhat ỹ preist dois, at his aulter, We neid nocht rehearse. The end & cause off Chrystis institutioun, and quhy the self sam suld be vsit, is expressit in these wordis: Do ze this, in remembrance of me. As oft as euer ze sall eat of this breade, and drynke off this Coupe, ze sall schaw furth (that is extoll, preache, magnifie, ãd prayse) the Lordis death tyl he cũ. But to quhat end, and in quhat opinioun, the preastis say thair Messis, Lat the wordis of thee same, thair awin Doctouris, & wrytingis wytnes. To wit, that thay as Mediatouris, betuix Chryste ãd his Kirk, do offer vnto GOD, the Father, ane Sacrafice, Propiciatorie for the Synnis of the

Isay. I.
Ierem. 7.
Isaye. 66.
Math. 26.
I. Cori. II. &c.

quick, and the dede. Quhilk doctrine as blasphe mous to Christ Jesus, and making derogatioun too thee sufficientie of his onelye Sacrifice, once offerit for purgation of al those that salbe sanc tifeit, we vterlie we abhorre, detest, and renounce.

TO QVHOME SACRAMENTIS APPETENE.

VVE Confesse and acknawledge that Bap tisme apperteneth alsweill to the Infantis of the faithfull, as vnto those that bee of age and discritioun. And so we dampne thee errour of Anabaptistis. Quho denye Baptisme, to appertene to Childrene, befoire that thay haue faith, and vnderstanding. But the Suppar off the LORD, We confesse to apperteane, to sic only as bene of the househaulde of faith, can trye and exampne thaim selfis, alsweill in thair faith, as in thair dewtie towardis thair nychtbouris. Sic as eate and drynk at that holie table, without faith, or being at Discensioun, and diuisioun with thair brethren, do eate vnworthelie. And thairfor it is that in our Kirkis, our Ministeris takis publict and particulare examinatioun of the knawledge and cõuersation of sicke as ar to be admittit to the Table of the Lorde Jesus.

OF THE CIVILE MAGISTRAT.

VVE CONFES and acknawledge, Impyris, Kyngdomes, Dominionis, & Citties, to be distinctit and ordenet by GOD, the poweris and auctoritie in the same (be it of Emperouris, in thair Impyris, of Kyngis in thair realmes, Dukis, and Princes, in thair Dominionis, or of vtheris Magistrats in fre ceteis) to be Goddis haly ordinance: Ordenit for manifestatioun of his awin glorie, and for the singulare profeit, and cõmoditie of mãkynde. So that quhosoeuer gois aboute to take away, or to confound the hole stait of Ciuile poleceis nowe lang establisched, We affirme the sã mẽ, not only to be enemeis to mankynde, but also wickedlie to fecht aganis Goddis expressed wyll. Daniel. I. & 2. &c. Esdr. I. &c Roman. 13.

¶ We farther confesse and acknawledge, pat sic psonis as ar pleasit in auctoritie, ar to be loued, honourit, feartit, and haldin in maist reuerent estimatioun: Because thay ar the Lieutennentis of GOD, In quhose sessionis, God him self doith sitt & iuge (zea, ewin the Judgis & Princes thame selfis) to quhome be God is geuin̄ sworde to the prayse and defencis of gude men, and to reuẽge and puneis, all opin malifactours. To kingis moreouer, Princes, Rewlaris, and Magistratis, we affirme that cheifly and maist principallie the conseruation and purgation of the religioun appertenis: So that not only thay ar appointit for ciuile polecie, but also for maintenãce of the trew Religioun, and for suppressing of Idolatrie, and superstitioun, quhatsumeuer, as in Da Roman. 13. I. Peter. 2. Psalme. 81.

uid, Josaphat, Ezechias, Josias & vtheris hechlie cōmēdit for thair zele, in ẏ case may be aspied.

¶ And thairfore we confesse, and auow, that sic as resiste the supreme power (doing that thing quhilk apptenis to his charge) do resiste godis ordinance, & thairfore can not be giltles. And forther we affirme, that quhosoeuer denye vnto thame thair ayd, counsale, and comforte, quhill the princes and rewlaris vigilantlie trauell, in exicutioun, of thair office, ẏ the sā mē deny thair help, supporte, and counsale, to GOD, quho by the presence of his Liewtennent, craueth it of thaim.

Roma. 13.

THE GYFTIS FRELY GEVIN TO THE KIRK.

ALBEIT that the worde of GOD, trewly precheit, the Sacramētis rychtlie ministerit, & disiplyne executed, according to the worde of God, be the certane, and infallible signes, of the trew kirk: zit do we not so meane, that euery particulare persone, ioyned ẇ sic ane companie, bee ane elect mēber of Christe Jesus. For we acknawledge and cōfesse, that Darnel, Cockle, & chaffe may be sawin, grow, and in gret aboundance, lye in the myddis of ẏ quheit, ẏ is, the reprobat may be ioyned in ẏ societie of the elect, & may externallie vse with thaim the benefitis of the worde, & sacramentis, but sic being bnt temporall professouris in mouth, but not in harte, do fall back, & continew not to the end. And thairfor haue thay no

Math. 3. & 13.

frute of Christis death, resurrection, nor ascenti-
on. But sic as w̄ harte vnfenzeitlie beleue, and w̄ Roma, 10.
mouth baldlie cōfes the LORD Jesus (as before
we haue said) sal maist assuredly resaue these gyf
tis, first in this lyfe, remissione of synnis, and yat Ioan. 3.
be onlye faith in Christis blude, in sa mekle, that Romo. 3. 4.
albeit synne remane, & cōtinewallie abyd, in these 5. & 8.
our mortal bodeis, zit is it not imputed vnto vs,
but is remitit, ād couered w̄ Christis iustice. Se
cūdarlie, in the generall Jugemēt thair salbe ge- Isaye. 66.
uin tyll euery man & woman, Resurrection of the Daniell. 12
flesche: for ẏ see sall gif hir dede, the erth those ẏ I. Cori. 15.
thairin be inclosit: zea, the Eternall oure GOD, Ioq. 19.
sall streche out his hande vpon the duste, and the
dede sall aryse incorruptable, and that in the sub-
stāce of ẏ self sā flesch, that euery mā now beris,
To resaue accordig to thair workis, glory, or pu- Roma, 2.
nischemēt, for sic as now delyte in vanitie, cruel-
tie, fylthines, superstition, or Idolatrie, salbe ad
iugit to ẏ fyre inextinguible, in quhilk thay salbe Apoca. 20.
tormētit for ev̄, alsweill in yair awī bodeis, as in & 21.
thair Saulis, quhilk now thay geue to serue the
Deuyll, in al abomination. But sic as continew
in weill doing to the end, bauldlie professing thee
LORD Jesus, we constantlie beleue that thay sal
resaue glory, honour, ād immortalitie, to reigne
for euer in lyfe euerlasting with Christe Jesus: to
quhose glorifeit body, all his elect, salbe maid ly- IIoan. 5.
ke, Quhen hie sall appeir agane to Jugement,
and sall rander vpe the Kinggome to GOD, his ICori.
Father, quho than salbe, and euer sal remane, al

in all thingis, GOD Blyſſed for euer. To quhõe with the Sone, & with the haly Gaiſt, be al honoure, and glory, now and euer.

FINIS.

GARYSE O LORD, *And lat thy Ennimes be confoundit, lat thaim flee frome thy preſence that haite thy Godlye name. Geue thy ſeruandis ſtrenth to ſpeike thy vvorde, in baldnes, and latt all Nationis atteane to thy trevv knauledge.*

So be it.

Thir Actis, and Artycles, ar Red in face of Paliament, And ratifitt be the three Eſtatis of this Realme. At Edinburgh ỹ 17. day of July. the zeir of God. Ane thowſand fyue hũdreth three ſcore zeris. And Impryntit be me Jhone Scott.

1561.

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